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THE MISSIONARY SISTER

BY THE MOST REVEREND TIMOTHY CROWLEY, C.S.C.

THE present Holy Father urges missionaries "to plant the Church" in non-Christian lands. One may reverently ask how is this to be done, in any adequate way, in a country such as India, where the influential half of the population, the women behind the purdah, are virtually out of reach of the Gospel message. I should on no account wish to exaggerate facts, but it does seem a conservative statement that the "planting of the Church" in India will indeed be greatly retarded till an avenue of appeal is found to win the womenfolk, that is, the homes of the people. When one recalls the glorious part played by the Roman matrons, "and of noble women not a few," one realizes something of the loss to the Church in India that is created by the purdah system. There is a growing agitation to abolish the evil of purdah and to emancipate the women of India like their sisters throughout the civilized world. But that day of freedom is distant. Many Hindus, and possibly not the least wise, are of opinion that the protection of the veil had better remain till men's manners improve. Of course, among the 23,000,000 of Mussulmen in Bengal, the thought of removing the purdah is not even suggested. And the pathetic feature of the system is that the victim hugs her chain. Here is the bliss of ignorance. The more secluded her enclosure, the happier she feels. She is brought up in the belief that strict purdah is the measure of her husband's esteem of her.

In India the woman problem frustrates the efforts of the missionaries as no other one cause. Many men would feel brave enough to face for conscience's sake the persecution of

caste, but their courage fails at the thought of the domestic ordeal that would inevitably follow conversion. A Hindu may believe in one God, in a thousand gods or in no god. As long as he complies with the rules of caste externally, and with family observances, which are invariably of a religious character, his position in society and family is not questioned. The moment, however, that he declares himself Christian, he loses everything. The sacrifice involved in most instances is heroic. The convert finds the prophecy literally fulfilled, that his most cruel enemies are those of his own household.

Men will tell you frankly that the land is overrun with superstition. It takes its beginning in the home, which is the very sanctuary of the most senseless beliefs and practices. Take, for instance, the detailed cruel ceremony that seals the fate of a sonless widow. It is all based on a wrong theology, yet clung to with all the conscientiousness due a divine revelation. The widow may have been the most devoted of wives, yet now she must accept as her own the guilt of her husband's death. The natural causes, such as cholera, smallpox, blackwater fever, explain nothing. It is the widow alone who is guilty, and a life of expiation becomes her lot. As a bride, she was the idol of the family; as a widow, she has become accursed and is treated as such. And the sad thing is that this treatment of the afflicted woman (it may be a mere child or girl widow) is a religious observance. She accepts it resignedly. She believes herself loathsome to gods and men because others have told her so. Mr. Gandhi and other leaders scarcely less eminent have fought against the evils of caste, enforced widowhood, child marriage, untouchability and all the other outgrowths of superstitution. The few emancipated women plead on behalf of their unfortunate sisters. But the result of all this well-meaning effort is practically negligible. Protestant missionaries distribute thousands of bibles annually. Here, again, well-meaning effort has borne little fruit. A bible, however holy a book, is not of great use to a community of women, where probably not more than one

per cent is literate. In the Moslem woman world the proportion is even less; it stands at two per thousand of the population.

Since, then, the Gospel cannot be preached to the women of Bengal, nor read by them, it has to be acted out on their behalf. This meritorious apostolate is the peculiar privilege of the Catholic Medical Missionary. In places where no man may enter, she is always welcome. Recently a Sister told me a very beautiful incident characteristic of the innate courtesy of the Indian woman, when not obsessed by superstition. The Sister, in her house-to-house visitation, arrived at a home in which dwelt a young widow, who was just about to break a ceremonial fast that had lasted 36 hours.

"Pardon me," said the Sister. "Take your meal; I can wait."

"No! No!" replied the young widow, putting the plate of rice aside. "I can eat at any time, but I cannot listen to your words at any time."

This incident is not exceptional. A veteran missionary nun, who has visited in her long career thousands of Hindu and Moslem homes, assured me that she had never been refused admission to any home in Bengal. This is a beautiful record in a land of so much caste exclusiveness. How the people remember these visits! Years after the Sister may have left the Station, and indeed may have passed to Heaven, her kindly visits will be remembered, and her name, or at least a syllable of it, will be treasured in the grateful memories of the womenfolk. Though the Medical Missionaries have worked in Dacca only a few years, I am confident that there are not four women in the city more respected—venerated is the proper word. Chivalry, as the purdah system bears witness, is not a characteristic trait of the oriental men. One thing, however, is certain that not one of the 50,000 men of Dacca town will fail in courtesy to the Sisters. This was beautifully proven in the recent communal looting and rioting in the city. The Sisters, in their rounds of mercy

to the sick, moved through the lanes of Dacca unmolested. Though upward of 20,000 persons, chiefly women, fled to villages for safety, the Sisters did not miss a call, night or day, during the six weeks of the reign of terror. I need not point out what a happy reaction on the work of the Mission generally comes from this apostolate of the Sisters to the homes of the sick and afflicted. When men would not listen, even to the words of Christ, He appealed to His works: "Believe for the works' sake." St. Paul says that faith comes by hearing. The great Gift will come to Dacca by seeing, seeing the Gospel enacted by the Sisters in a Christlike way. "He went about doing good, healing all manner of diseases."

While attaching to the medical mission of the Sisters its truly vast importance "in planting the Church," I would not wish any one to underestimate the educational apostolate of our Sisters in the Dacca Mission. Every hour of the day not taken up in the class room, in the creche, in the care of orphans, is spent in the dispensary or in visits to the sick in Catholic and in non-Christian homes. Holiday seekers urge the change of the calendar. The Sisters of the Dacca Mission will sincerely welcome the year of 13 months.

Little wonder that the Sisters feel impatient. There are only 23 Sisters in the whole of the Dacca Mission, which counts a population of 12,000,000 unbelievers. Who will question the extent of the harvest? But the laborers! In no age of the Church have women been found wanting to play their part in God's service. Nor will they be found wanting now. When I see the wives of European officials, magistrates, police, soldiers, merchants, the wives of the plain covenanted European workmen, come to live in India, and lead a life of monotonous routine, camping rather than residing there, I think of St. Francis Xavier's retort to those who would dissuade him from going to China: "If merchants go to China for silks and precious stones, shall I be afraid to go there for the glory of God and sake of precious souls?" St. Francis went to China. Similarly, when young Catholic

women realize the welcome awaiting them in India, especially when they understand the need and opportunities of the trained medical worker and her intimate part in planting the Church among this fine people, volunteers for the Mission front will not be wanting. The thought of the precious opportunities, and the infinite number of them daily, will prompt generous souls, desirous of doing great things for God, to sacrifice home and all that home implies, and consecrate their lives to labor in the field afar, where the harvest is so great and promising and the workers so very few.

I do not wish to exaggerate, still less to appear censorious, but is it not pathetic that the Catholic Church, whose faith works so admirably through medical charity at home, should be represented in the Dacca Mission with only four qualified Catholic women to minister in the Christ-like way that only a Catholic medical woman can minister, to 6,000,000 of her sex? The American missionary in Bengal entertains a great and glorious feeling when year by year he learns of America leading the nations of the Catholic world in offerings for the propagation of the Faith. The Dacca Mission, in particular, has very many reasons to be grateful to America for its generosity in men and money. We are confident that when the true nature and scope of the woman's apostolate is understood, recruits will multiply manifold. Seven American Sisters of Holy Cross in the Dacca Mission pioneer in the educational apostolate for girls, and only four American Sisters represent, in a qualified way, the medical ministry of the Church in this land of caste and purdah. When St. Francis Xavier realized, as only Saints realize, the possibilities for God's work in India, he wrote that should he ever return home he would go to the universities of Europe and explain to the doctors and students there how precious would their services be in India. I have no doubt but the Saint, if he visited Europe and America today, would include the convents and hospitals in his itinerary. And generous volunteers would not be wanting.

LEPROSY

By SISTER M. ELEONORE, S.C.M.M.

LEPROSY is an ancient disease. For centuries the cry of the leper: "Unclean! unclean!", has rung in the ears of man, arousing the pagan sentiments of superstition, fear and horror, or the heroic self-forgetfulness of Christian charity.

Leprosy is known to have existed in China and parts of Asia about the year 1600 B.C., while some claim that it was already known in Egypt during the reign of Hausapti, about the year 3000 B.C.

The books of the Old Testament give us many indications of the occurrence of leprosy among the Jewish people, although it appears from the descriptions given that several other diseases were included under the term leprosy. It is therefore possible that Moses, who is the first leper mentioned in the Bible, suffered from some other skin disease. The book of Leviticus gives in the thirteenth chapter the rules and regulations which the Jews were to follow in regard to the lepers and Dr. Trivel, physician in chief to the Asylum Clinic of St. Anne, Paris, is of the opinion that certain features of the malady of Job can be attributed to leprosy, and that "a veritable clinical description of the disease can be drawn from the oldest literature."

The Indian Vedas mention leprosy as being present in that country about the year 1400 B.C. From the rules given in those books against the disease, it appears to have been quite prevalent.

It is said that the Roman armies brought leprosy to Europe from Egypt. Although the crusades are often charged with having introduced the disease into Europe, and Voltaire ironically said that all that was gained from the crusades was leprosy, there were lepers in Europe at least one thousand years before the crusades were ever started. During those centuries leprosy spread throughout Europe, attacking poor and rich, the humble as well as the mighty. The action taken by the state as well as by the Church against it was segregation of those afflicted with the disease. As soon as the symptoms of leprosy became evident, the sufferer was excommunicated from society, and forbidden to have any further relations with

his friends and relatives. In the churches a special leper mass was said for him, with symbolical burial rites; afterwards, he received a wooden rattle by means of which he should from henceforward warn the people of his presence.

Lazarettos or leprosy hospitals were erected where the poor afflicted creatures could find lodging and the religious and many of the charitable lay folk went there to dress their wounds and comfort them in their sufferings.

Then, rather suddenly, the incidence of leprosy began to decline, until after the great plague epidemic of the 14th Century, leprosy was practically wiped out in Europe. It is still a matter of academic interest to find an explanation for this quite sudden disappearance of leprosy from Europe. Some authorities ascribe it to the influence of the great epidemic of bubonic plague, the Black Death, which killed off in England alone about 50% of the population while others conclude that natural selection—the elimination of the great majority of susceptibles in an infected race—was probably the dominating influence in determining the present freedom of Europe from leprosy.

Although the disease is thus almost eradicated from Europe and North America, it is still firmly entrenched in many oriental countries like China, Japan, India, Burma, Siam, Malay Peninsula, Philippines, South America, etc., and authorities give estimates of five to nine millions of lepers in the world today.

Throughout the ages our missionaries have cared for the lepers to the best of their ability. The heroic lives of Father Damien and Brother Joseph Dutton among the lepers of Molokai are convincing evidence of the self-sacrificing love and Christian charity which has induced missionaries before and after them to give their lives for these poor sufferers.

Heretofore, a loving care was the only help that could be given to the lepers. The advances in the science of medicine, however, during the last century, and more particularly in regard to leprosy during the last ten years, make it possible to widen the extent of this care and to brighten the lives of the lepers by a reasonable hope for recovery.

Although from time immemorial leprosy was considered to be a contagious disease, which can be transmitted to others in a similar fashion as diphtheria, scarlet fever and infantile paralysis, it was not until 1879 that Hansen and Neisser found in the leprous tubercles of patients a bacterium which is now known as *Mycobacterium Leprae.*

This minute rod-like organism which is about one ten-thousandth of an inch long and only visible under a powerful microscope appears to be the causative agent of leprosy.

To prove the truth of this observation it is necessary that the organism be isolated from the many other bacteria which always surround it and be grown in a pure culture in the laboratory. Many investigators have tried to do this, but so many difficulties were encountered that as yet there is quite some confusion and but little progress. It appears, however, that the organism which was obtained by McKinley and Soule from freshly excised nodules at the leper colony of Puerto Rico, and which they were able to grow on various culture media, is the true Hansen bacillus. Later McKinley and Verder reported that by inoculating the organism into experimental animals they had obtained early lesions, characteristic of leprosy in two types of monkeys, namely, *Macacus rhesus* and *Cebus olivaceus*.

The day on which it is definitely proven that *M. Leprae* is the true cause of leprosy will in truth be a red-letter day for all lepers the world over. Once the cause of the disease is known it will be possible to study its nature and specific properties and it might be possible for bacteriologists to prepare a vaccine against the disease which would immunize against leprosy as is done today against small-pox, diphtheria, etc.

In the meantime all rational treatment of the disease should be based on the known facts, while ways to prevent its spreading and occurrence are being further investigated.

Since leprosy is an infectious disease, that is, a disease caused by a bacterium, it is easy to see that the disease will be transmitted to another person when those bacteria are transferred from a patient to a healthy individual. In most instances of bacterial diseases there is an interval between the actual infection and the manifestation of clinical symptoms of the disease, and this so-called incubation period lasts in the case of leprosy a year or longer. That this is rather long will become apparent when we see how diphtheria has an incubation period of two to four days and streptococcus septicaemia a few hours only.

By reason of this fact it is possible to become infected with leprosy and not know it for years; some workers even maintain that, depending on the severity of the infection and the resistance of the individual, only a fraction of those infected ever manifest the disease.

When we realize the fact that leprosy is today not only stationary

in some parts of the world but still actively spreading, we understand why notwithstanding the various difficulties, many investigators centered their attention on the problem as to how leprosy thus spreads. The data obtained and the conclusions based on them are very concisely expressed by Soetomo and Soetopo in an article in the *Geneeskundig Tijdschrift voor Nederlandsch Indie,* from which we might quote: "Opinions from different parts of the world concerning the different phases of leprosy research confirm the sensitivity of youth for leprosy. Infections in adults appear often as derivative of those caught during childhood. Statistics so far establish the fact that healthy adults are less liable than children to infection with leprosy.

"In the action against leprosy, if it is to be rationally organized, the fight against the leprosy of children must play an important part. The struggle concentrated against leprosy of children promises the greatest prospects for cure."

Experience has shown that the compulsory segregation which was formerly used to prevent the infection of healthy persons by leprosy patients is ineffective. Relatives and friends used to hide the patients from the eyes of the officials so that they could keep them at home, and thus the remedy became worse than the disease, as Sir Leonard Rogers expressed it: "any drastic measures leading to extensive hiding of early cases are likely to do more harm than good."

This has been generally recognized, and, instead of the advice given by the International Leprosy Conferences of Berlin in 1897 and of Bergen in 1909 that the only effective way to fight against leprosy was the compulsory segregation in leprosy asylums, has come that of the Third International Conference in Strassbourg, 1923: controlled treatment outside these institutions is to be encouraged.

The modern organizations for the action against leprosy are built upon this basis. In British India and the Philippines, Hawaii, East and West Indian Archipelago efforts are being made to secure the cooperation of the people by giving them hope for recovery by treatment, very much after the manner of the P. T. S. (Propaganda Treatment Survey) System which Muir and his associates so successfully followed in India.

The variety of treatments which are given for leprosy indicate that no specific treatment is known as yet. However, good results are reported to have been obtained, especially with injections of chaulmoogra oil. It has not yet been shown whether the beneficial effects of this treatment is due to a special action of the drug on *Mycobacterium Leprae,* or to a non-specific influence on metabolism

and other vital body activities. It is well known that the diet has a great influence on leprosy, and that people with a deficient diet are more prone to be infected with leprosy than others. In India for instance the food of many is deficient in proteins, fats and vitamins partly due to poverty and partly to ignorance and social and religious prejudices. The scarcity of leprosy in the plains of the Punjab in Northern India is probably due, at least to a certain extent, to the comparatively wholesome diet of the people there.

It is marvelous to see what results are obtained when a leper is given a wholesome diet with much milk, leafy vegetables, whole wheat, etc. Not only are the wounds closed and do the lesions disappear, but in many cases the disease is permanently arrested and he who was a leper is given back to society as a useful and healthy citizen. The time is gone when leprosy asylums could merely provide a comfortable home for the leper where he could await his death; it is now possible, if treatment is given at an early enough stage of the disease, to fight and overcome leprosy.

From a missionary viewpoint this survey of leprosy shows once more the necessity of having fully qualified medical workers in the field. Truly as our Holy Father, Pius XI said at the opening of the Vatican Mission Exhibition in 1925: "We are living in times when unenlightened heroism is not enough."

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THE REFORM MOVEMENTS OF MODERN HINDUISM

By DR. H. J. E. ZACHARIAS

INTRODUCTORY

"THE MYSTERIOUS EAST:" the old catchword has lost much of its pristine virtue—mainly perhaps because people in the West have come more generally to realize that to speak of *their* mystery is only another way of saying *our ignorance.* And the twin phrase about "the unchanging East"—what else is it largely but Western incapacity for seeing the change?

The change from eighteenth-century to twentieth-century England we know: hence we think of England as "progressive"; the similar transition of India from the period of the Great Mughal to that of the Mahatma we do not know: wherefore we first pronounce "the East" to be incapable of change and then, when indeed the change has become so manifest as almost to overwhelm us, we feel not a little aggrieved at the unreasonableness of the East's sudden somersault.

Warren Hastings'—The Mutiny—The Montagu Reforms: how much more does the average man know about the recent history of India? And even where more is known, does such knowledge there not only too often just follow the school histories of India with their lists of Governors-General, of battles and of what the British did? Yes, but what did the Indians themselves do in that period? How does that wonderful Renaissance look from their point of view?

I would be the last to deny or even belittle the external influences that during this past century and a half have so powerfully been at work in India—influences which may be summed up as caused by two factors, one missionary, the other political. Without the Christian Missionary and the foreign invader, the indigenous Reform Movement, which has produced this marvelous Indian Renaissance, would obviously have been impossible. But these facts are indeed well enough known in the West. What, however, seems to me to be singularly unknown here is an account, not of the external stimuli received during this period by Hindu society, but of the reaction of that society to them; not a history of the new forces assailing Hindustan from without, but of their assimilation from within.

Such an account seems to me not only to be interesting, but alone capable of furnishing the key to our understanding of that Indian Renaissance and of its outcome today: and if this is so, perhaps no further apology is needed on my part for attempting to fill, however feebly, so conspicuous a gap. And so, without further ado, let me plunge *in medias res.*

RAM MOHAN ROY

All movements for reform, which have arisen in modern Hinduism, may be said to go back to Ram Mohan Roy (1772-1833) and to the *Brahma Samaj* he founded in 1828.

His birth, indeed, falls into the period when the English began to look upon India as something more than a mere "market" for their East India Company. It was the age of Burke and of Warren Hastings' impeachment: the two sayings of the former that "great empires and little minds go ill together," and that the British Nation must look upon its role in India as that of a "trustee," sum up the new orientation of British policy in India which set in at this time, and rendered a response of willing cooperation on the part of India's élite possible. When, in 1765, the Emperor of India delegated to the East India Company governmental powers in the territories occupied by them, the company first became more than a purely trading concern; when, in 1833, the British Parliament renewed the company's charter, it forced the company to cease henceforth altogether to be a commercial body. Ram Mohan Roy's life lies between these two dates, which circumscribe this great transition period, during which the British nation became increasingly conscious of its moral obligations: and it is no mere coincidence that when, in 1813, the Company's Charter came up before Parliament for renewal, it was so amended as not only to throw India open to the trade, but also to the missionaries of the whole realm.

Ram Mohan Roy was in the first instance a religious reformer. Already at the age of 16 he had, under Moslem influence, written a Bengali pamphlet against "Idolatry"; sixteen years later he returned to the charge in a Persian booklet entitled "A Gift to Deists." Indeed the Deism of Western 18th Century thought dominated him, and his main preoccupation was how to rid the religion of Hinduism of both image-worship and sacrificial rites. He was 21 when he took up the study of English, and 41 when he withdrew from all secular work and devoted himself entirely to his studies. A great Sanskrit scholar, he mastered ultimately also Latin, Greek and Hebrew. In 1820 he

published "The Precepts of Jesus," in which he repudiated Our Lord's Divinity, but adopted His ethical teaching. He was in constant touch with the Protestant Missionaries then in Bengal, with the melancholy result that he converted one of them, a Baptist called Adam, to Unitarianism! In 1827 he formed the "British Indian Unitarian Association," but not satisfied with its purely Western outlook, he founded in the following year the *Brahma Samaj*. The latter was to bear a typical Indian character, but he saw in it also the great world-religion of the future, comprising the Monotheism of Islam, the Ethics of the New Testament and the philosophy of the Upanishad. And he further believed that this religion of the future was also the pure religion of the past, before its various varieties had degenerated and become falsified by later "acretions." It is important to state these details, for all subsequent Hindu religious reformers have but continued along these lines, as laid down by Ram Mohan Roy—whether they happened to be members of this *Brahma Samaj* of his or founded new sects of their own.

If a classical Moslem education at Patna[1] had launched Ram Mohan Roy on his course of religious reform, the loss of a sister-in-law by *sati*[2] (i.e. by her seeking death on the funeral pyre of her deceased husband) was the impetus which impelled him to take up the cause of social reform. Indeed, he worked up public opinion on this terrible question in Bengal to such an extent that its British Governor, Lord William Bentinck, became persuaded by him[3] that it would not lead to any popular disturbance if *sati* was declared illegal: which—at his urgent insistence—was eventually done in 1829. That point gained, he went on to the logical next step, the demand for permission to widows to re-marry. He likewise preached against polygamy and concubinage. Caste, as it was practiced, he denounced as full of hideous abuses; all the orthodox taboos of Hinduism seemed to him mere superstition: he was also the first high-caste Hindu who spurned the prohibition of crossing the "black waters" of the ocean, and went to Europe (in 1830). He visited France and England, where, sad to relate, he died. Above all, he was a believer in education, and Western education at that. That the "Occidentalist" school of education for India triumphed[4] over the "Orientalists"; that in 1828 English became, in place of Persian, the official language

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[1] Manilal C. Parekh: The Brahma Samaj. Rajkot, 1929. p. 4.
[2] Ibid. p. 16.
[3] A. Mayhew: Christianity and the Government of India. London, 1929. p. 127.
[4] Parekh. p. 18.

of India; that the great Scottish Presbyterians, John Wilson and Alexander Duff, came to India in 1829-1830 and there were able to lay the foundation to the system of education[5] which India has continued to this day: all this, in a pre-eminent degree, is due to the initiative or, at least, zealous support of Ram Mohan Roy.

Ram Mohan Roy, moreover, was an Anglicist, not only culturally, but politically, too. "Progress" and "Democracy" had for him, as for so many of his time, an almost mystic import. When the Spanish people got a constitution, he gave a public dinner in Calcutta to celebrate the event, and the rack-rents of Ireland roused him to as much indignation as those of his native Bengal. Perhaps he preferred the political institutions of France to those of England: at all events, he considered British rule in India as due to a dispensation of Providence.[6] Glasenapp[7] calls him "the first Bengali prose-writer of importance" as well as "the first Bengali politician and journalist." In fact, he may be said to have founded the great Indian press which today covers the land: and if in 1836 freedom of the press was established in India—first in all Asia!—it was again because of the foundation that Ram Mohan Roy had laid for it.

THE BRAHMA SAMAJ

After the death of the *Rajarshi* ("Prince of Sages"), the Brahma Samaj steadily dwindled in importance. In the hundred years that have lapsed since, it has indeed produced two more remarkable leaders: *Maharshi* ("Great Sage") Devendra Nath Tagore (1818-1905) and *Brahmarshi* ("Divine Sage") Keshab Chandra Sen (1838-1884). The former was of a conservative and nationalist type, the latter a progressive and universalist. Both tried to mould the Brahma Samaj according to their own points of view—with the only result that the sect split in two. Keshab instigated the "Native Marriage Act" which was passed in 1872, and thus opened the way to both inter-caste and civil marriage; being fired with missionary zeal, he was responsible for spreading the Brahma Samaj in Madras and Bombay, where it became the Prarthana Samaj, a body of a distinct kind. The Brahma Samaj as such was and is practically limited to Bengal, and even there it only attains a tiny fraction of the "polite society" of Calcutta. It had a tendency to split into more and more cliques

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[5] Ibid. p. 20.

[6] Ibid. p. 15.

[7] Religiöse Reformbewegungen im heutigen Indien. Leipzig, 1928. p. 3.

and sections, and today has reached complete stultification. Mr. Parekh, who before his conversion to Christianity was a Brahmo missionary, and therefore is in a particularly good position to judge this Brahma Samaj, sums up his "Short History" of it in the following mordant, but only too well-deserved, sentences: "The Brahma Samaj, which started as an imitation of Unitarian Christianity, is today still merely a poor reflection of European Rationalism. To this intellectual bias it has added another which may well be called pharisaic and communal. . . . It has become a kind of back-water of religious and communial life, separated by its own sense of self-satisfied superiority from the main currents of national life, which flow past it with a power and rapidity which it can neither appreciate nor even understand."[8]

This, then, is all that has come *directly* of the magnificent activity of that creative genius, Ram Mohan Roy. At the last census (1931) only 6,388 persons of the 320 millions that inhabit India returned themselves as "Brahmos"! But it is far otherwise as regards the indirect results, which this movement for "Reform" has started, whether in Hindu religion, society or politics: as I have said already, all further reform movements in India have but continued in the direction which first gave to his own efforts this great personality.

THE THEOSOPHICAL SOCIETY

To begin with the South, it was in 1864 that Keshab Chandra Sen visited Madras and there founded the "Veda Samaj" and a few more Brahmo centres in other parts of this Province. Very small progress, however, was made, as Orthodox Hinduism is probably nowhere as securely entrenched as in Southern India, both as regards traditional forms of worship and enforcement of minute caste-rules. In Madras the Reform Movement was taken up rather by the "Theosophical Society," which, though started (in 1875) in the West by Westerners (H. P. Blavatsky 1831-1891), came to make Madras its world headquarters. This, indeed, only took place in 1905, but Mrs. Besant (1847-1933), who had joined the Theosophical Society in 1889 (and was its head till her death), had been at work in Madras throughout the nineties. An English lady who identified herself with Indian customs, society and religion was at that time indeed a *rarissima avis* in India, and her method of *explaining* away the abuses and errors of Hinduism, rather than attacking them, naturally gained her large crowds of adherents. Moreover, she did not ask

[8] Parekh, l. c. pp. 279-280.

the masses of Hindus to cease being Hindus: her Theosophical Society was only meant by her for the few elect. Hence her influence upon the religious reform tendency inside Hinduism, which is so noticeable today—an influence which is far deeper, I believe, than is usually thought. It was Mrs. Besant who, in 1898, founded the "Central Hindu College" at Benares, in order to give to Hinduism a spear-head and to assure its future: from this College has sprung (in 1915) the great Hindu University of Benares. The latter has come to be looked upon—and rightly so—as the lifework of Pandit Madan Mohan Malaviya (born 1861); but if the latter has transcended and thrown overboard the specifically "theosophical" trappings — and bunkum!—, it is still true that it was Mrs. Besant who had provided the initiative and foundation of it all. In those days, Mrs. Besant was only interested in religion and she made herself very prominent by her attacks upon Christian missions—an activity in which she but reproduced in the south what the Arya Samaj (of which I shall presently speak) did in the north of India. But India was just entering, at the turn of the century, upon an era where politics became of far more absorbing interest than religion, and with her usual *flair* Mrs. Besant promptly followed the new current. She founded the "Indian Home Rule" League in 1907 and ever afterwards was one of the great Indian political leaders. Her "theosophy," few in India take today seriously, but it is tolerantly looked upon rather as the purely individual eccentricity of an old lady. Credit must also be given to her—a lifelong member of British Socialist Associations—for having started the trade-union movement in Madras. It was her disciple, the Parsi Wadia, who in 1918 founded the "Madras Labor Union": unfortunately for her, Mr. Wadia and she quarrelled a few years later and separated. Amongst her adherents must also be numbered Mr. Ernest Kirk, a sound English trade unionist, who still works for labor in India, but whose connection with the Theosophical Society has become of the slenderest; and Mr. Shiva Rao, who, however, gives one the impression of being more of an ambitious politician than a convinced trade unionist, and still less a Theosophist. With the complete debacle of the Krishnamurti messiahship, Mrs. Besant's society indeed seems to have pretty well everywhere collapsed: in India, she and her cult anyhow belong already to a past without a future. One really good feature of her society was that, for the first time in modern India, it was based on the collaboration of Indians and British on a footing of complete equality.

His Eminence, Francis Cardinal Bourne

In Grateful memory of his pioneer interests in Catholic Medical Missions and in particular of his paternal solicitude for our Society, we bespeak the charity of fervent prayers for the peaceful repose of this distinguished Churchman's soul.

RAMKRISHNA MISSION

As regards the religious attitude of the Theosophical Society towards Hinduism, this was paralleled by that famous "Parliament of Religions" in Chicago, which was held in 1893 and where Swami Vivekananda (1863-1902) had made just such claims for Hinduism as were subsequently reechoed by Mrs. Besant's propaganda. Vivekananda was himself the disciple of Paramahamsa Ramakrishna (1834-1886) and, like him, Bengali. The "Ramkrishna Mission," founded in 1879, however, is entirely the conception and work of Vivekananda, whose aim was to proclaim the *Vedanta* as the universal super-religion of the world and who has thus let loose the flood of "swamis" who have found a ready field for their "yoga" and preachments amongst the credulous sections — mostly feminine — of the United States. But it is surely significant that in India, and even in its native Bengal, to which it is still mainly restricted, this "Ramkrishna Mission" has had to develop rather on the social service side (dispensaries, orphanages, schools, etc.), whilst for its specifically religious content it makes little public appeal.

BRAHMABANDHAV UPADHYAYA

From Madras we have thus come back to Bengal: and a similar course we shall have to follow in the next geographical point I wish to consider: Sindh. There also the Brahma Samaj had been introduced and a centre formed as early as 1868, first in Hyderabad, and later a second one in Karachi. This Province presented a rather favorable soil for Brahmo teachings, as caste restrictions are few there and as, under the influence of the Moslem majority of the population, the Hindus' attachment to polytheism and image worship is slight. The Brahma Samaj, in fact, still exists in Sindh and, as a curiosum, it may be recorded that its present main exponent there is a Jew, become Brahmo! Otherwise the Brahma Samaj in Sindh would not be remarkable whether for quality or quantity: what, however, attaches to it the special attention of Catholics is the fact that it has given rise to the first Catholic to become a great national figure in India—Brahmabandhav Upadhyaya (1861-1907).

One of the most prominent Brahmos of Sindh, Diwan Navalrai Shaukiram, had in the 'eighties sent his brother Hiranand to Calcutta for education. There he came in contact with Upadhaya, a Brahman of Bengal, who had in 1886 joined the Brahma Samaj. A classmate of Vivekananda and a friend of Keshab Chandra Sen and Ramakrishna Paramahamsa, Upadhyaya was one of the most brilliant figures

in the Brahma Samaj of his time: Hiranand prevailed upon him to return with him to Sindh, where he founded (in 1888) a model school for boys. Upadhyaya soon became the centre of all this activity, but in 1890 already religious doubts had forced him to sever his connection with the Samaj, and one year later he was baptized, first by an Anglican clergyman, and, six months later, conditionally, in the Catholic Church of Karachi. Henceforth Theophilus—or as he translated the name into Sanskrit, Brahmamandhav—Upadhyaya had only one wish: to let all his countrymen know and enjoy the Truth which he himself had found. He became a Catholic *sannyasi*, edited an apologetical journal "Sophia," and until 1898 labored in Sindh at the conversion of India. In this labor he maintained a strictly Indian form of life and action, for he knew only too well that what Hindus refused was not so much the Christian faith, but its European form. He became the fiercest opponent of the Arya Samaj and of what he stigmatized[9] as "the grotesque theories of Mrs. Besant and the diabolical errors of Vivekananda." He dreamt of the creation of a genuinely Indian Order of Friars, who would know their St. Thomas as well as the Vedanta. In 1899 he tried, with the approval of the Bishop of Nagpur, to realize this plan in Jahalpur with a few companions (of whom a Sindhi, Animananda, was one); but after a year he gave up the attempt and settled down in Calcutta. Like the rest of India, this son of India, too, had been seized by the political *Strum und Drang* of his time, and, as a consequence, he was gradually coming to the conclusion that, before India could become Catholic she must be politically free and that otherwise it would be impossible to extirpate the bane of Europeanism which he found—like all Indians—so disastrously rampant in all the Christian Missions of the period. As a consequence, Upadhyaya's interest shifted from religion to politics: his weekly "Sophia," as published in Calcutta, became in the first place a political paper. Upadhyaya naturally took the side of the Boers in their war against the British, and of the Chinese against the European powers in the so-called "Boxer Revolt." In this latter connection, he even spoke of the "unholy alliance" between foreign missionaries and foreign powers in China. Without going into all the details, suffice it to say that Upadhyaya was getting into ever-growing difficulties with the ecclesiastical authorities and that "Sophia" came to a dead stop. Other

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[9] A. Väth: Im Kampfe mit der Zauberwelt des Hinduismus. Bonn, 1928. p. 128.

magazines and daily papers, purely political, took successively its place, and especially his paper "Sandhya" (founded in 1904) is noteworthy, as it soon became the leading nationalist vernacular paper of his time.

But the most important new event took place in 1901, when he, together with his faithful disciple Animananda, founded a school in which boys of the better society of Calcutta were to be educated on the basis of their own ideals. After a few months a third companion, Rabindranath Tagore, son of the famous Maharshi Devendra Nath Tagore, joined them and prevailed upon them to transfer their school to a country seat of his father's near Bolpur. Thus began Shantiniketan, which, in the thirty-four years which have lapsed since, has developed into the famous "International University" of the great Bengali Poet, whose name has become a household word of the whole world. In 1902, however, the collaboration ceased, Upadhyaya went to Europe and Animananda started afresh with his educational work in Calcutta. This latter work persists to this day in one of the suburbs of Calcutta, where the educational genius of Animananda has fashioned the "Boys' Own Home," a school *sui generis,* which is perhaps one of the finest examples of the work an ardent Catholic Patriot can accomplish in India. In complete isolation, Animananda has persisted in his work, and by his method has educated many generations of boys belonging to the best families of Calcutta and impregnated them with his own spirit. Since a couple of years he has been able to add a boarding-house for Catholic boys (mostly Sindhis like himself), the "Boys' Own Home" being a day-school, which hitherto has catered almost exclusively for Hindu children, though the devoted attachment of Animananda to his Catholic faith is not only well known to everybody, but could be a model for any Catholic. Perhaps this little-known "Boys' Own School" is yet to play a large part in the future of India and of Catholicism in India. God grant it!

Upadhyaya returned to India from Europe in 1903, threw himself, body and soul, into the political fight. It was he who, at this time, conceived the idea of "National Colleges"—educational institutions *unconnected not only with Government, but with a Western outlook*—an idea later taken up again so forcefully by Mr. Gandhi, when he launched his first "Non-Violent Revolution" in 1921. Upadhyaya soon became one of the most feared critics of the British Government in India and in 1907 was arrested for sedition. Under trial, he went into hospital for an operation, and died unexpectedly.

(*To be Continued*)

JAPAN AND XAVIER

St. Francis Sails for the Indies

BY ALMA LE DUC

I

COLUMBUS discovered America in 1492. The Portuguese discovered Japan in 1542. The first fact was taught to me early in my school life, but the latter fact I came across only recently when at the same time I *discovered* Saint Francis Xavier, in this year of 1934.

Thus we go along day after day, year after year, all fixed in our own little world, when all of a sudden, as it were, something happens, some event changes the course, or our attitude toward life, our way of thinking. A curtain is rolled back, perhaps only a little way, but our world is changed—to us. That something may be only a book.

I was glancing through a book, "The Life and Letters of Saint Francis Xavier," and as so many people do in examining a book when looking for something interesting to read, I ran the pages through my fingers, stopping here and there as something caught my eye. Somewhere towards the back of the book I read:

> "I really think that among barbarous nations there can be none that has more natural goodness than the Japanese. They are of a kindly disposition, not at all given to cheating, wonderfully desirous of honor and rank. . . . They are wonderfully inclined to all that is good and honest, and have an extreme eagerness to learn."

The papers and magazines are so full of the affairs of China, Japan and Manchuria these days that it is interesting to know what Francis Xavier thought of them almost 400 years ago. Are the Japanese of today so different from the Japanese of Francis' time? Or is it we who have changed?

Immediately I sought for an easy chair and opening the

book again I started at the beginning, and as I waded deeper and deeper into its pages I had the feeling that Columbus would have had when he discovered America, had he known that he discovered it.

It wasn't a new book either. I turned again to the title page and found that the preface to the first edition was written by Coleridge in 1872. The letters in the book were practically all written between 1542 and 1552, the last ten years of Francis Xavier's life.

One thing that surprised me was the large part that Japan and China played in Francis' life. I knew that he was the Apostle of the Indies, but to me the Indies meant "India" and nothing else. Perhaps what references I had seen about Japan or China had not sufficiently impressed me.

But today, with the fear of war with Japan being kept before our eyes, with the subject of Chinese bandits and the "yellow peril" greeting us in every newspaper, sometimes finding space between news of our own bandits and "racketeers," literature on China and Japan is getting to be more popular.

To get back to Francis Xavier and pick up the threads of my tale. I thought I knew him, but you never really know a person until you read his letters. Even an autobiography does not acquaint you with one as one's letters do, perhaps because the former tries to give you what the writer wants you to see and know, while the latter opens to you one's heart.

Francis did not write an autobiography. He did much better: he wrote letters, hundreds of them. And in his letters one can read his biography. So I read the letters of Francis Xavier and fell in love with the author. And, what is more important, I found out what he knew and thought of China and Japan during the ten years he spent in the Far East so long ago. To misquote Saint Augustine, I cried out, "Oh, China and Japan, too late have I known thee, too little have I loved thee!"

Francis, if you will excuse a little indispensible biog-

raphy, was a Spanish Hidalgo, a nobleman, a Basque, who had taken his Master's Degree at the University of Paris and was teaching Philosophy there when Saint Ignatius Loyola, another Basque, said to him, "Francis, what doth it profit a man to gain the whole world and lose his own soul?" Which wasn't an original question.

Well, the long and short of it was that Francis became one of the first companions of Ignatius when he founded the Society of Jesus, which we so familiarly call the "Jesuits." At the time he left Paris Francis had been at the University twelve years: first as student, then as teacher. He was about to take his Doctor of Divinity Degree when he left. The Doctor's Degree wasn't strong enough to hold him back from following Ignatius, for Francis was now a changed man. The well-clad nobleman of the University of Paris was now begging in the streets for the poor and sick, clad like another Saint Francis who used to talk to the birds.

The next thing that interests us is that King John III of Portugal wanted to evangelize the Indies, where he was master: Portugal was at that time the mistress of the maritime trade in the Far East and was doing a lucrative business with India. It was only a short time before that Vasco Da Gama found a way of getting to India by going all the way around Africa, and Portugal was using that route with profit.

The Portuguese had quite a few colonies scattered along the shores of India and nearby islands. Goa was the main settlement. The ports and the coasts were what counted and the Portuguese considered themselves the masters of India, even if they did not penetrate more than a few miles from the shore. Their large, clumsy boats took them everywhere among the islands and to far distant countries.

So King John asked the Jesuits to go to his distant colonies and evangelize the heathen; and Ignatius sent Francis saying, "Francis, set the Indies on fire," spiritually speaking. And Francis did. But that's a long story that we can't go into in detail here.

When Francis kissed Ignatius goodbye (remember that they were both Spaniards and this was 1541) his heart was heavy indeed, because it was a case of David and Jonathan all over again, only they were both on fire with the love of God and zeal for the salvation of souls, and all that went with it.

Just a few dates to clarify the story so far. Francis was born in 1506, he was thirty-six years old when he sailed for India and forty-six when he died. Ten years were spent in unbelievable toils and adventures, not only in India but in the Moluccas, the Philippines, Japan and other places.

We do not know how many letters he wrote during those years but he was a prolific letter writer and hundreds of his letters have been preserved. Letters to Ignatius, his superior, who was directing the new Society of Jesus from Rome; letters to Simon Rodriguez, who was head of the Portuguese branch of the Society; letters to other first companions in Europe, to co-workers in India and the East, letters to King John, his secular superior, and many others.

It is in these letters especially that I read the interesting things about sixteenth-century China and Japan that so astonished me.

The Portuguese saw the Indies primarily as a source of material gain and sought its gold and spices, although they also sent missionaries along to convert the heathen. Men like Francis thought only of the spiritual gain and used the material as a means to that end. They longed to bring the light of the Gospel to the pagan nations ignorant of it. The command, "Go, teach all nations," was a very literal one to them. And they had a hidden art or secret charm by which they drew men to themselves and their teachings.

As Coleridge commented: "The art of winning souls to God by holy conversation may almost be called one of the incommunicable privileges of true sanctity, and it was this that made Ignatius a power in the University of Paris."

Francis, like Ignatius, seemed to have been born with that art.

As for the love that Francis bore Ignatius, we have his own words in the first of his letters left us, which letter he addressed to his older brother while he and Ignatius were still at the University of Paris. He wrote:

"But that you, my Lord and elder brother, so worthy of my tenderest reverence, may well understand clearly what a signal grace of God our Lord it has been for me to have for a friend a man so perfect as Master Don Ignatius, I hereby solemnly declare, as if this was a duly signed document, certified with all the sacred obligations of an oath, that the services which this friend has rendered me infinitely outweigh all that the most devoted gratitude from me during the course of my whole life could either repay or answer to, even in part. . . .

"Your most devoted servant and younger brother,
"FRANCIS XAVIER."

Paris, March 24th, 1535.

We gather from his life that Francis was so grateful because Ignatius turned his steps from a worldly career to a heavenly one.

But we are still far from Japan and China. No wonder we are so far from our goal. Nowadays, with the Suez Canal and steamers and autos and trains and airplanes, it is not so far away. A few days or a few weeks, depending upon your mode of travel. But in those days it meant a year's journey more or less, in slow moving, clumsy sailing vessels, down the west coast of Africa, around the Cape of Good Hope, (you made it that far, or hoped to finish the rest of the journey) up the eastern coast of Africa, across the Indian Ocean, and then, if you haven't been ship-wrecked, or becalmed until starved, or captured by pirates, or killed by scurvy by the time you reached Goa, the Queen of the East, you were in India.

China and Japan were still a longer ways off.

Then you wrote back to the King and your superior and reported how many survived the trip, what conditions you found, what you planned on doing, or what should you do about this or that, and by the time your letter reached Europe

and your answer came back again, another two or three years had passed.*

I might mention here in regard to letters that it was customary to send two or three identical or similar letters by different boats, when boats did come or go, in the hope that at least one of them would reach its destination. For that reason we often find so much repetition in the letters intact.

But I must let Francis tell his story in his own words. In his first letter to Rome after landing at Goa he wrote:

"We left Lisbon on April 7, 1541, and reached India the 6th of May of this following year, having spent a year and more in the voyage, which is generally made in six months."

He then describes the trip and causes of delays in a few paragraphs which would take a book if gone into in detail. All along, for want of space, I am picking only the most essential things to connect my story. He then continued:

"We are now in the fifth month since we arrived at Goa, the capital of India. It is a fine-looking city, entirely in the hands of the Christians. It has a convent of Franciscans, really very numerous, a magnificent Cathedral, with a large number of canons, and several other churches. There is good reason for thanking God that the Christian religion flourishes so much in this distant land in the midst of heathens."

There is one thing about Francis' letters that deceive us somewhat. That is his great reluctance to speak of the disagreeable and undesirable things he finds. It is mostly from others that we hear of his sufferings, persecutions, the things that broke his heart. So many of the Portuguese adventurers, sailors, even officials, were Christian in name only.

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* Yesterday, December 8th, 1934, marked the opening of direct telephone service between America and Japan. There was a half-hour radio program to mark the event and I was fortunate enough to hear it. The United States telephone operator gave greetings to Japan and the Japanese telephone operator did the same to America. A Japanese band played while a Japanese girl sang native folk songs.

"Now," the announcer explained over the radio, "When anyone wants to talk to anyone in Japan all you have to do is lift up your receiver and say, 'Long Distance, please give me Japan.'"

They were more in need of conversion than the heathen who knew no better.

Francis realized that fact only too well and started on his task with unheard of zeal. But that is a long story. Suffice it to say that he found Goa a lion and left it almost a lamb.

Francis' success throughout India might be told in a few words which he himself gave as an explanation in one of his first letters to Europe. Speaking of the hospital for lepers near Goa he said:

"On Sundays I used to say Mass for the lepers, whose hospital is close to the city, heard their confessions, and gave them communion. There was not one of them who did not approach the sacraments: and after the first sermon I preached to them they were devoted to me."

And thus it was all through his missionary career. Men met him and became devoted to him. There are numerous interesting, and sometimes almost unbelievable, stories that illustrate that point.

In December, 1543, Francis wrote a long account of his labors among the villages on the pearl fishery coast. This was after he had gone through and instructed thirty of the villages of the Paravas. He said:

"There is now in these parts a very large number of persons who have only one reason for not becoming Christians, and that is that there is no one to make them Christians. . . .

"I declare to God that I had almost made up my mind, since I could not return to Europe myself, to write to the University of Paris, and especially to my worthy professors, Cornet and Picard, and to show them how many thousands of infidels might be made Christians without trouble if we had only men here who would seek, not their own advantage but the things of Jesus Christ."

Though Francis said little or nothing of the scandals of the Portuguese when writing to Europe, yet he spoke of those things more freely when writing to one of his co-workers in India, Mancias, who fortunately saved numerous letters which he had received from Francis; letters which reveal the true difficulties of the time and place. Once, in 1544, when

he was especially put out by some depredation of some Portuguese, he wrote to Mancias:

"I have long had the idea suggesting itself to my mind, and it really seems very attractive, of leaving India altogether, where so many obstacles are placed in the way of the advancement of the Gospel from quarters from which least of all such obstacles should arise, and going instead to Ethiopia, where there is a great and probable hope to invite us of advancing signally the glory of our Lord God by preaching the Gospel, and where there will be no Europeans to oppose us and pull down what we have built up."

Whether he was really serious about it, or whether it was just a passing temptation, I do not know. Anyway, Francis never went to Ethiopia.

In August, 1544, Francis wrote to Mancias telling him about his being invited to preach the Gospel in Ceylon. Others, not himself, inform us that the fame of his preaching and miracles thus always traveled before him: to Ceylon, the Islands, Japan, China.

In the meantime Francis went on working, traveling from coast to coast, from village to village, so that when one reads what he has accomplished and the distances he has covered, one wonders when he had time for sleep. But it seems that he did very little of that.

On January 20th, 1545, Francis wrote a long letter to King John telling him how affairs stood. Among other things he said:

"It will not, I think, be unpleasant to your Highness, on whom lies this duty of providing for the salvation of souls in this your people of India, to know how the affairs of that salvation stand at present. In Jafanapatam and on the coast of Coulan it may well be that before the end of the year more than a hundred thousand souls will have been added to the church of Christ."

Francis finishes this lengthy letter to King John as follows:

"As I expect to die in these Indian regions and never to see your Highness again in this life, I beg you, my Lord, to help me with your

prayers, that we may see one another again in the next world, where we shall certainly have more rest than here; asking for me of our Lord God what I in return ask for your Highness—that is, that He may give you the grace so to think and act now as at the hour of your death you would be glad to have thought and to have acted."

Which was a very sensible prayer.

In September, 1545, Francis reached Malacca and the Eastern Archipelago where he spent about two and a half years.

Malacca was a sort of meeting place for the merchants of the two great divisions of the Far East, Arabia, Persia, and India on the one hand; China, Japan, and the Philippines and Moluccas on the other. It was a port for Siam and Pegu and fronted the great Island of Sumatra on the south.

Francis probably sailed across what is now called the Bay of Bengal to get there. The Philippines were not called by that name then. In Francis' letters they are called the Isles of the Moor, or at least the part of them that were then known.

Francis was the first European to set foot on many of those eastern isles and he went about it systematically, trying to visit every tribe or nation of people. Coleridge here commented:

"The fame of the 'Holy Father' had been wafted over the Gulf of Bengal as it had been before across the more narrow seas between Cape Comorin (India) and Mahaar (Ceylon), and the coming of Francis was expected and even known before he landed."

From Malacca Francis sailed for the Isles of the Eastern Archipelago on January 1st. 1546. He was now entering upon one of the most adventurous periods of his missionary life, sailing away almost beyond the reach of communications from India or Europe.

Cannabalism was practised in some of these isles, and poisoning enemies was a favorite occupation.

Don't think that Francis was abandoning one place after another, as it were from caprice. Not at all. Francis was then Superior of all the Jesuits in the East, and every year a few members of the Society (still young but growing rapidly) were being sent out to him. These he stationed here and there, in Missions where he himself had first broken ground and organized as it were, paving the way for those to come after him.

But always he was reaching out farther and farther. He could not be content with watering one small garden plot when he beheld the dried-up fields in the distance. He could not bear the thought that there were other nations who had never heard the Gospel preached to them.

In a letter to the Society at Rome in 1546, while he was in the Islands, he told them about the different islands in those Eastern waters, the churches he set up, the arrangements he made for others to carry on the work, and many other things. One part reveals his character so well. He said:

"Many friends of mine prayed me earnestly not to go amongst so barbarous a people. But afterwards, when they saw that they gained nothing by prayers or tears, they brought me each what he thought the best possible antidote against poison of all sorts; but I have unrentingly sent them all back, lest after burdening myself with medicines, I should have another burden which I was before without, that of fear."

For the first time in his letters he mentions China. In The same letter to Rome from which we quoted above he said:

"When I was at Malacca, I fell in with a Portuguese merchant, lately come from the very rich kingdom of China. . . . There are many who say that the Apostle St. Thomas penetrated as far as China, and that he made a great many Christians among that people."

(To be Continued)

The Society at Home and Abroad

With the advent of our new and improved magazine, we take the opportunity of humbly placing it under the patronage of St. Francis de Sales—the patron of Catholic writers.

It was in 1923 that our Holy Father, Pius the XI, gave this ingenious writer and yet sublime teacher to the Church as the patron of Catholic Journalism. He "showed to others in his writings," the encyclical notes, "the sure and easy way of Christian perfection."

In the methods which St. Francis employed no obstacles were considered in carrying the message of salvation to those estranged from the Church. When the accepted methods failed, his ingenuity devised new and more effective means for reaching souls. If heretics would not come to hear his sermons, he had his instructions printed and scattered abroad in the hope that they would reach those for whom they were primarily intended. To his life we may turn to find ample reasons for choosing him as the patron of the Catholic Press, and those who write.

May St. Francis aid us in making the medical mission cause better known through our magazine.

The Death of Francis Cardinal Bourne

Notice has just been received of the demise of His Eminence Francis Cardinal Bourne of London. In the death of Cardinal Bourne the Society has lost a most devoted friend.

His Eminence was a personal friend of Dr. Agnes McLaren and on every occasion described her as a remarkable personality and expressed his admiration of her. Dr. Dengel had the privilege of meeting Cardinal Bourne in 1920 before she went to India to take charge of St. Catherine's Hospital which Dr. McLaren had founded. When Dr. McLaren organized in London, the Committee known as The Catholic

Medical Mission to Indian Women and Children, Rawalpindi, Cardinal Bourne became its patron and whenever possible attended its meetings. Thus His Eminence from the beginning was closely associated with the medical mission movement inaugurated by Dr. McLaren. When later the Society sprang into being His Eminence showed an ever increasing interest and solicitude in its well-being and progress.

Several years ago the Cardinal attended a lecture given by Dr. Dengel in London. It was then that His Eminence spoke of his continued interest in the medical mission apostolate and invited the Society to found a house in that city saying emphatically, "the sooner it is started the better." The outcome of His Eminence's invitation was the establishing of Mater Christi House in Osterley, near London, in the summer of 1932.

The memory of the day on which His Eminence surprised the Sisters of Mater Christi with a personal visit will always be cherished. This was only one of the ways in which the esteemed Cardinal proved himself the devoted father and friend that he always was to us.

Christmas at the Motherhouse

The Yuletide at the Motherhouse in Washington began in the stillness of midnight, Christmas Eve, with a visit to the newly-made crib. Here, in the light of the crib's star, the deacon of the Mass read, to a community on bended knees, the solemn announcement of Christ's birth as given in the Roman Martyrology. "Silent Night" in all the appropriateness of its original German wording was then sung by the community. As this year the crib was built in the class room, it necessitated a procession by moonlight to the chapel where immediately a solemn high mass was begun.

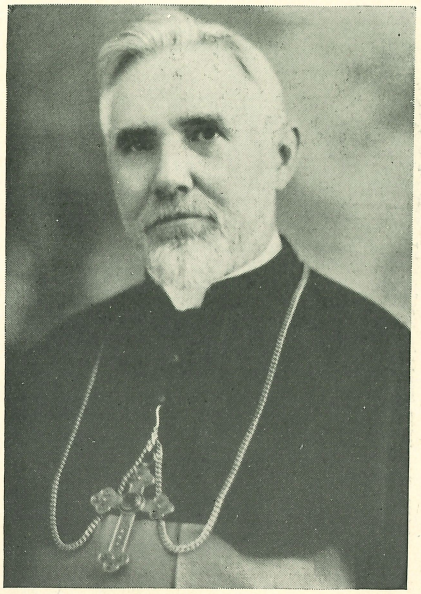
Holy Cross College, Brookland, D. C., graciously supplied a deacon and sub-deacon and Brother Laborius, C.S.C., who in his single personality performed the extraordinary liturgical feat of taking the part of four ministers, the

master of ceremonies, censor-bearer and two acolytes. Professor Charles Benson of Washington, D. C., our gifted and devoted plain chant master, himself conducted the choir which translated into the elevating terminology of music the spirit of the first Christmas mass. Father Mathis sang the mass and, after the Gospel, spoke a few appropriate words, in particular announcing the fact that the mass was sung for the benefactors of the Society.

Thus the crib not only supplied the atmosphere of our Christmas celebration but it was also the focus of attention over a long period of preparation. Indeed our scripture class, especially Sister Miriam, was busy for two months, and as many members as could be spared from other activities were a week or more engaged on the crib. Even the neighboring students of the Foreign Mission Seminary of Holy Cross were pressed into service. The Government too, through the map departments of the Library of Congress and of the War College, and the Franciscan Monastery supplied valuable sources of information, whilst Professor T. Locraft of the department of architecture of the Catholic University of America gave valuable technical and artistic advice.

The problem of our crib is one of supplying the best background to exhibit advantageously eight-five hand carved figures of those personalities and humble beasts that played a part in the historic drama of the first Christmas. Each wooden figure is a work of art, as characteristic as any individual we know or as any beast that has served us. These figures were presented to the Society shortly after its foundation by no other than Mr. Edward Dengel of Hall, Austria, the father of the Foundress. They are the life work of a pious Tyrolese artist.

As these figures are comparatively small (the men average only six inches in height) and since the topography of Bethlehem itself is more striking, more instructive and more inspirational than any setting one could conjure out of the imagination, it has been our aim to make the historic City of



His Excellency, The Most Reverend Timothy J. Crowley, C.S.C. Ph.D. introduced our Society to Dacca, Bengal, India, in the spring of 1930. Our first work there was maternity and child-welfare. Two centers were established. In the fall of 1931 our activity was extended to the nursing school and the nursing department in the Mitford Municipal Hospital in the same city. See Bishop Crowley's article on pages 1 to 5 of this issue.

Sister Mary Lourdes, S.C.M.M. said farewell to the Motherhouse on October 24 and travelled in the company of three cloistered sisters, Franciscan nuns of the Most Blessed Sacrament of Cleveland, Ohio, to Dacca, India. The Missionaries arrived at their destination November 28, having stopped off for a day at our London house to change boats for the Orient. Sister Lourdes gives a brief account of the trip on pages 36 and 37 of this issue.

Reproduction of the rock-ribbed Cave where Christ was born in the Crib at the Motherhouse (see pp. 31-35 of this issue).

David the background of our crib. This we tried to do this year by preparing four distinct exhibits: a relief map of Bethlehem and vicinity; The Shepherds' Hill where the angels announced the birth of Christ; the Inn from which St. Joseph and our Lady were turned away; and the Cave in which Jesus was born.

The Relief Map shows the great break in the Judean plateau, which at Bethlehem reaches a height of 2454 feet above sea level, forming a huge natural amphitheater upon whose upper ledges the town is built. Today Bethlehem covers most of this upper ledge and even extends somewhat into the terraced amphitheater. But at the time of Christ's birth the city was surrounded by a wall and occupied only the western part of the ledge, leaving the natural caves of the eastern part to be used as shelters for the beasts of the fields. It was in one of these that Jesus was born. About two miles northeast of Bethlehem one can plainly see a smaller mountain which has been pointed out by tradition as the one on which the angels announced Christ's birth to shepherds who were keeping the nightwatches over their flocks.

The Shepherds' Hill Exhibit shows in real earth and rock only a small section of the hillside, made in scale with the figures of the shepherds and the sheep. These are represented as being aroused by angels in the skies from the task of trying to keep warm around a fire in front of a natural rock cave which served as a temporary sheepfold for the night.

The thirty sheep are an interesting study. No two of them are alike. Some insist on munching grass, altogether oblivious of the appearance of the angels, whilst others register attention, from a mere glance of curiosity, furtively stolen from the obviously more pressing business of feeding or of stretching tired limbs, to open amazement at these unusual nocturnal visitors. One baby lamb tries to read in the eyes of its startled mother the meaning of it all.

The Inn Exhibit was built of wood by the Weber brothers of the neighboring Holy Cross Foreign Mission Seminary. It is modeled upon caravansaries of the East in general and upon the Khan of Chamaan in particular. This was the best known inn of Bethlehem at the time. It was a hugh fort-like, stone structure to which entrance and exit was possible only through a large arched gateway leading to an open court. This was surrounded on all sides by a two-story structure that opened upon the court. The upper story was used by humans and the lower by beasts. The crowded condition of the inn is indicated by the overflow of guests and camels and asses and sheep, huddled around an open fire in the courtyard, to discuss in the leisurely way of the East the news of the day whilst the beasts either dozed or chewed their cud.

As the central Exhibit of the crib, the Cave was naturally given more thought and labor than any other. It was fashioned upon the lines noted in tradition, entirely of rock. For this purpose hugh rocks were transported, of course with permission, from the neighboring rock yard of good Mr. Frangioni, and then hewn or broken into shape. Within the cave itself the Divine Infant, lying in the folds of a cloth adjusted by the outstretched arms of Our Lady, is obviously the focus of all eyes. The kneeling figure of the Blessed Mother and her all-absorbing and rapturous gaze upon the face of her Divine Child set the tempo for the adoration of the others.

To the rear of the cave and standing high over all, is an angel, to symbolize the joy of heaven over the new-born King. Then comes the commanding figure of St. Joseph who is the unmistakable boss of the establishment, for he not only keeps order among the kings and shepherds who come to adore but also the beasts which are eager to contribute the warmth of their breath to their own shelter which had been chosen for this august mystery. One king kneels in adoration, presenting his gift of gold, whilst royal servants out-

side are preparing other gifts of frankincense and myhrr from huge boxes that are being unloaded from a squatting camel. Along the rough path at the opposite side of the cave are hurrying the shepherds with their gifts of sheep, wool, milk, and broth. A fine human touch to the scene is the rousing of a sleepy sheep to a realization of what is transpiring by the uplifted rod in a woman's hand, whilst a mountain goat insists on showing off his ability to climb rocks by attempting to scale the very walls of the cave itself.

Finally the cave is lighted by the rays of a huge star graciously fashioned in metal by Messrs. Murphy and Logan of Washington, D. C. The star of course is an attempt to reproduce the miraculous star which guided the Magi to Bethlehem.

This year the crib was visited by a host of friends and also received flattering notices in the local press and in Catholic newspapers throughout the country.

—REV. MICHAEL MATHIS, C.S.C.

Guests at Mater Christi House

Recently Sister Bonavita, C.S.C. paid us a flying visit on her way home from India. Being a true American she wanted to see much in a short time. We were very sorry that she could not quite accomplish her desire. She arrived in one of London's heavy fogs and her impression of London was bound to be a trifle hazy. However, she spent one night with us and told us all about our Sisters in Dacca.

A short time ago Dr. Hardegger and Dr. Kunz, two Swiss women doctors who were on leave from Würzburg and studying Tropical Medicine in London, paid us a visit. They told us many interesting things about the Würzburg Course of Studies and in turn were most interested to learn about us.

The Last Lap of the Journey

On Board the S.S. *Strathnauer*,
15th Nov., 1934.

Sister M. Lourdes writes:

"The ship docked at Port Said yesterday at 6 A. M. Everyone got up early and went on shore to look around. English is spoken quite freely, but many of the signs are printed in Arabic, which reminded me of Hindustani. On returning to the ship we were amused to see a number of boys in the water diving for coins which the passengers were throwing to them. Each time they rescued a coin they placed it safely in their mouths. One little fellow's cheeks bulged so, that I thought he would choke the next time he dived. Suddenly a policeman arrived on the scene, and off they went hiding under the small boats in the harbor. . . ."

Still in the Red Sea,
Monday, the 19th.

"We have Holy Mass at 7.30 a. m. Usually the children are around and very curious, especially the little ones between four and six years of age. During the priest's Communion this morning I felt two tugs at my arm and when I turned, the cutest little boy of about four years said to me: 'What are you all doing?' A priest and nine Sisters were too much for him—the rest of the children were content to peer in at the windows."

Calcutta, Sunday, 2 p. m.

"We docked at 2 p. m., on Thusday at Bombay. Although we did not expect anyone to meet us, Mother Superior of the Franciscan Missionaries of Mary and another Sister waited until 6 p. m. for us. Unfortunately we were delayed, changing money at the post office bank.

"The journey to Calcutta was very pleasant. Two of our party have a 'holy' horror of Indians and insects, not to mention snakes and scorpions. We are well prepared in Washington. *Deo Gratias!*

"It was 7.45 a. m. when we arrived in Calcutta and we managed to get Mass at 8 o'clock in a church near the station. The church is in charge of the Belgian Jesuits. The streets were full of natives, bullocks, and the holy cows were lying on all parts of the pavement. We had breakfast at the Convent of the Little Sisters of the Poor. . . ."

Dacca, Wednesday morning.

"Home at last—*Deo Gratias!* Sister Helen and Sister Josephine (a Franciscan) met the steamer yesterday. The sight of Sister Helen

was by far the most thrilling part of the trip. We went to Dacca by bus and received a warm welcome there from the Sisters of Our Lady of the Missions, Father Quinn, C.S.C., and Father McGregor, C.S.C., and then home to the hospital.

"India is just what I imagined it to be. Of course, I have yet to live in it, but I am sure I am going to be happy in my mission work. . . ."

The Romance of an Indian Railway

BY DR. ELEANOR A. STERN, S.C.M.M.

I have a very good friend at home who is only four years old. Once she confided to me that she liked railway journeys more than anything else. "You know," she said, "On the train I am allowed to eat out of a paper bag, and at home mother would never let me do such a thing."

I am sorry to say that I never could appreciate the attraction of the said paper bag, but I do and always will love railway journeys. To many people a train is a dull, prosaic thing. I cannot agree with them; a train to me is something interesting and romantic like the stage-coaches of Dickens' day or like a great ocean steamer of modern times. Just think of the hustle and bustle at the railway station, the shouting of farewells, and other indescribable noises, not to leave out the waving of handkerchiefs! Then picture the train itself running through sunlit plains, climbing mountains, while the engine pants for air like an asthmatic old gentleman. The mysterious darkness of the tunnels, and at night, the two red lamps like the fiery eyes of a terrible dragon that blows brimstone and smoke through its nostrils —and the red sparks float into the night—all these are an enchanting sight. Can you erase such a scene from your memory?

Railway journeys in India have their own particular charms. Before coming to the East, I was told that Indian trains are extremely dirty. (They are not exactly clean). Everyone warned me that they were not dependable; no one

ever knows, they said, when they are to start, when they are to arrive, or just where they are going. Up to the present I have never missed a train, but it is quite true that I always leave for the station a few hours ahead of time. Strange to say, too, I always arrive somewhere, somehow. When they do come, however, one must not imagine that they are like American trains. They are not so well equipped. One must take along his bedding and make himself comfortable (as far as possible) and also provide himself with food for the entire journey (as much as possible). The carriages or separate compartments are different too. More like the European trains, they have no passageway between them leading to the other coaches. At least one can be sure that no one will drop in until the next station is reached. And the train runs along, unknown stations are left behind; perhaps ünknown dangers are before you! Indian trains are absorbing.

But the greatest joy of all is the amiable company of fellow-passengers. Elsewhere, if you want to open a window, someone will say the draught is appalling; and if you are shivering from cold, they want fresh air. But Indian travellers are simply charming, as is evident from the subsequent narrative.

My first companion was a sweet old lady who was accompanied by her two little grandsons. During the first five minutes of our conversation she told me she was from Madras and then presented me with a lemon. Lemonade is very refreshing, but I had neither water nor sugar, so I put it away.

When they had gone, in came a young Marwari lady, covered with jewels. She had a most devoted, tender-hearted husband. At every station he rushed into the compartment to look after his wife, although he had placed her under my special protection. At every station, I had to promise to take care of her all over again. I thought I might present her with the lemon, as a token of my motherly care. She took it but didn't know what to do with it either. Finally she

went to sleep. I busied myself meanwhile with preparations for my arrival next evening.

"Go and sleep," she said kindly.

"Thank you," I replied, "I am not sleepy." She watched my movements for a few moments.

"Go and sleep," she said again.

"I don't want to sleep."

"But *I* do!" she said. This was a stronger argument, and I quickly betook myself to a more quiet occupation.

At another station a Mohammedan lady came in. She smiled through her *burkha* and made herself comfortable. Then she began a conversation which ran something like this:

"How many brothers have you?"

"None."

"Sisters?"

"None."

"Servants?"

"None."

"Cousins?"

"None."

Then she stopped and looked at me with deep compassion and started to tell me all about her husband, children, sisters, brothers, cousins, mother-in-law and servants. She could not finish the story, however, for she had to get off at Lucknow.

One hot summer night I was placed in a compartment with a lady who was in constant fear of dacoits, robbers and murderers. She shut all the doors and windows hermetically. It was suffocating. I advised her to open the windows and in case the dacoits did attack the train, we might pull the alarm signal and it would be very exciting. But she didn't like my plan. Instead she tried to start the electric fan, but it would not work. The conductor told her to shake it. Well, she shook it until she got a severe shock, and then she gave it up. I shook it then with much success. The situation became unbearable: the fan now threw out heatwaves like a

little furnace, and the lady promptly reached for and opened her umbrella to protect herself from the heat waves of the electric fan and then proceeded to give me an exact account of all the murders of the last ten years.

Two delightful Scotch ladies with whom I travelled on another occasion were not so nervous. They had innumerable trunks, suitcases, and boxes with them. They had a bearer also, who made tea on an oilstove for them and who washed up the teacups on the washroom floor just as if he had all the room in the world. Everywhere there were barricades of trunks and parcels and bottles and plates and teacups. Even the one upper berth which was unoccupied (I had the other) was filled with what these ladies considered the bare necessities of life. The place looked like a besieged fortress of the middle ages.

At Lahore the two ladies went out for dinner. Meanwhile an Indian lady came in with one little daughter tugging at her skirts and another in her arms. Her husband and the bearer emptied the upper berth. Now it *was* impossible to move around in the compartment. The baby was with its mother in the upper berth when the two ladies came back. They were shocked to see the new arrivals. "It is against all principles of hygiene to have five people travelling in one compartment," they protested. "There is only space for four."

"Why five?" I thought, "we are six!" However, I didn't say a word. Then we all went to sleep. In the middle of the night I was awakened by terrible shrieks which clearly came from the two ladies. "What is wrong?" I asked. "Has there been an accident?"

"A baby, there is a baby!" they shrieked. "Did you know there was a baby?"

"Yes, of course I did."

"Oh! we did not know it. You never told us there was a baby." Finally, they calmed down and went to sleep. Perhaps they had never seen a baby before.

Book Reviews and Review of Reviews

Katholische Missionsärztliche Fürsorge. Jahrbuch 1934

The year book of the Catholic Medical Mission Institute in Würzburg, published by its director, Prof. Dr. C. Becker, S.D.S., deserves attention and commendation. It is a handsome review, well written and well edited, brimful of interesting information both for missionaries on the field and friends at home, giving an adequate impression of the status of Catholic medical missions and the tremendous task still awaiting us. For lack of a German Catholic Medical Mission magazine this annual publication has furnished a happy substitute during the past 11 years.

What strikes one most in this book is the wonderful harmony of its parts. The twenty articles have been written by almost as many different authors, engaged in Catholic medical missions in widely separated parts of the world (Germany, China, Africa, Dutch East Indies, Cuba, etc.). Yet the result is a marvellous "unity in variety." One and the same spirit breathes through the whole book. Eagerness to keep up highly scientific medical standards, business-like practical charity, cheerful generosity, an undaunted courage and hope for the future—all these qualities do not come together by mere chance. I am sure we shall not be very far mistaken if we seek the cause in the training which all these missionaries have in common.

The Würzburg year book does not blow its own horn, except in that gracious and perfectly justifiable record of its departed heroes, as is shown in the first article "In memoriam Dr. J. Pattis." This pioneer member of the Medical Mission Institute died in October, 1933, in the hospital of Umlamli, Africa, where he was superintendent. He was only 36 years old, and in his sixth year of medical mission labors fell a victim to typhus. Despite the fact that his Institute is for laymen, it is interesting to note that he saw the value of the three vows in the actual conduct of medical missions.

In one of his last letters to Würzburg he writes: "The three vows, poverty, chastity and obedience should be the chief virtues after which the mission doctor should strive. . . . As a doctor one is always inclined to work not only to the best of one's ability, but also with good means, that is good instruments, a first class hospital and well trained helpers. But even without that we can do much good, and after all

that is the main point. . . . My three efforts to start a regular hospital have all been in vain but that does not sadden me. Just because our work is so primitive and irregular it is more like the work of our Saviour" (pp. 12-14).

Of him Prof. Dr. C. Becker writes: "He is one of our first holocausts to the Missions. . . . The memory of his life will be the ideal and example of his fellow-members in the Institute."

The annual report of the work of the Institute contains much good news together with the inevitable mishaps of a year. Four doctors were sent out: Dr. Ruben to Kimberley (South Africa), Prof. A. Knack to Nanking (China), Dr. Lidwina Korte to South Nigeria (Africa), and Dr. K. Staab to Capetown. Exclusive of the members who have already gone to the mission fields the Institute counts 66 students, including 10 doctors.

Besides the professional medical studies the Institute offers a special course for missionaries (priests, brothers and sisters), which this year counted 30 students. Eleven missionary sisters were trained as nurses. The Institute lost a very generous benefactor through the death of Minister Adolfo von Meyer, who a few months previously had been honored with the Cross of St. Gregory. A great drawback will be the new English regulations for foreign doctors, which demand at least two years of study in an English hospital before a certificate is given. This makes the obtaining of the very desirable English certificate almost impossible.

The reports of the doctors on the field are somewhat scattered in different articles, which accounts for some unnecessary repetitions in the book. Very interesting is the article of Dr. F. Drexler about his new hospital in China, which has 25 beds for men and 25 for women.

The medical articles of the year book are exceptionally good. Prof. Dr. W. Hoffmann, of the Finlay Institute, Havana, describes yellow fever, a fine exposition both theoretical and practical. Dr. J. Tietze, mission doctor in Flores, speaks from personal experience when he talks about the ravages which bacillary dysentery made among the natives. Luckily active immunization proves satisfactory. A general survey of the medical mission apostolate all over the world hits the high spots, pointing out in particular the struggle against typhus in China, the treatment of leprosy and its successes, the appointing of several new mission doctors and the jubilees of a few large Catholic hospitals in the mission countries.

Interesting points on mission methods may be gathered from

several articles. Dr. Thomas Ohm, assistant superior of the Würzburg Institute, writes: "We must warn missionaries against too great readiness to render medical aid. It is justified only when there is no one else who can help and when one really knows something about the disease; otherwise one harms the patient, oneself and the mission. . . . The struggle against superstition is waged effectively by the mission doctor by counteracting the influence of the "witch doctors" and has tremendous value as a mission method" (p. 105).

Dr. J. Tietze tells us how to manage native chiefs, who are either a great obstacle or, if treated with kindness, deference and the right understanding of traditions, a great help towards medical as well as missionary success (p. 78). Dr. Martha Ditton emphasizes the necessity of kindness and understanding. Though her article lays no claim to a scientific treatise on mission methods, the simple description of her day of work furnishes ample proof of this (p. 70). An excellent bit of information is tucked away in a letter of Dr. F. Kevekordes from South Africa: "We keep strictly to the old method of cooperation between the doctor and the priest. The medical outposts coincide with the mission stations; a day in such a place begins with Holy Mass, then the medical part is given full scope, and catechism-class concludes the day. In this way the missionary character is emphasized" (p. 87). A splendid article on anthropology suggests several ways in which missionaries could provide material to forward the study of anthropology at home. The author realizes that it is hardly possible to expect more work and study from the missionaries than they have to do already, but where there is a will there is a way.

The rest consists of a few lighter articles and a survey of the work done for medical missions in Europe and America, about which our readers have been constantly informed in our magazines. Book reviews conclude this delightful and clever year book.

ZEITSCHRIFT FÜR MISSIONSWISSENSCHAFT. Editor: Prof. Dr. J. Schmidlin. Münster. No. 3. 1934.

In reviewing the most interesting and important Catholic mission magazines of the world, the Zeitschrift für Missionswissenschaft has the right to precedence by reason of its scientific method and choice of timely subjects. Another feature of this magazine, one that makes it a valuable source of information for those who are studying missions, is its great reliability particularly in the difficult fields of history and the present status of the missions. It is the custom throughout the review to append a very extensive list of sources to

every article of importance, in this manner pointing out the way to further studies. In this respect the Zeitschrift für Missionswissenschaft (ZM. for short) stands on a level with the best theological reviews of the world and is not equalled by any other Catholic mission magazine.

The first article of No. 3, 1934, treats the mission idea in the foundation of the Benedictine Abbey of St. Ottilia, Germany. The importance of this article for missions in general is the outstanding success that attends a wholehearted obedience of religious orders to the suggestions of the Holy See in the matter of the special and separate training of religious for the missions. This is particularly so in communities that are not exclusively engaged in foreign missions, where such religious are ordinarily trained along with the members destined for the home countries. The Holy See has repeatedly urged the generals of communities entrusted with missions to train their religious in separate houses set apart for this purpose, either at home or in the mission field. The fact that the Benedictines of St. Ottilia could count 1,000 priests in their enrollment of 1934, at the golden jubilee of the establishment, shows unmistakably the wisdom of the Holy See's directions.

Then follows the essay of Dr. Otto Maas, a survey of the twentieth century Franciscan missions in China, compiled from the very best sources. Statistics would have made this valuable article more comprehensive. Most interesting from the point of view of mission theory is the article of Dr. Thomas Ohm, O.S.B., "Circumcision in the African Missions." Circumcision is practised extensively in many parts of the world and has a great hold on the people. In general, missionaries have always had the tendency to root out this custom, often with very little success. Dr. Ohm emphasizes the necessity of forbidding it altogether on the ground of religious and moral motives. Even a purification of the custom seems hardly possible, seeing that the error lies in its very nature, not in additional ceremonies or external circumstances. It is a pity that the paragraph concerning the most vital question of all, namely, what to put in its place, is so very short, merely enumerating a series of suggestions of which baptism, confirmation or first communion are considered the most suitable.

The "Survey of the Missions in India, Indochina, Dutch East Indies, Philippines, Oceania and Australia" has been compiled by the students of a mission science seminar in Münster. It is a fine piece of work, complete, comprehensive and of lasting value. Statistics

and an extensive list of sources increase its usefulness and trustworthiness.

Among the smaller contributions is listed Dr. Schmidlin's article on the "Present Status of German Missions," rectifying a too optimistic report of Dr. Väth, S.J., on the same subject. Then follows a description of the plan of Nicolaus Trigault, S.J., who in the sixteenth century worked out a scheme to obtain universal aid for the missions. It is much like Pauline Jaricot's Society for the Propagation of the Faith but includes also the idea of the Sacred Congregation of Propaganda Fide.

In the "Literary Survey" is reviewed the Digest of the Synodal Commission of 1931-1933, a Chinese mission magazine. Book reviews, as usual, conclude this issue.

IL PENSIERO MISSIONARIO. Editor: Ugo Bertini. Rome. No. 3, 1934.

The Italian mission magazine, Il Pensiero Missionario (PM. for short) is second on our list. Published in the very heart of missionary activity, the Palace of Propaganda in Rome, it naturally has many fine qualities. Lively interest in missionary topics of the day, serious study of mission problems, extensive reviews of books and articles in other mission magazines are perhaps its most prominent characteristics. The bibliography listed within its pages is usually confined to Italian, Latin, French and Spanish publications, thus excluding or omitting much valuable material in German and English.

The first article is called "The Necessity of a Native Episcopate in China," as shown by the secretary of the Propaganda, Stefano Borgia, in 1787. This daring idea, impractical though it was in the eighteenth century, was realized in 1926 when Pope Pius XI consecrated the first native Chinese bishops. The author prints in the following pages an unpublished document that was kept in the archives of the Propaganda and which forms the basis of this article.

Dr. H. Zacharias writes a fine article on the "Origin of the Depressed Castes in India." In a series of the lives of missionary saints is described the "Life of St. Ansgard," the apostle of Scandinavia. The division "From the Mission Field" this time contains a French article about "Aglipayism in the Philippines." This schism and heresy sprang up in the beginning of our century as a result of nationalistic movements. Although the sect is rapidly disappearing, its history is interesting because of the lesson it teaches: the danger of exaggerated nationalism in ecclesiastical affairs.

The "Book Reviews" are, as usual, serious and detailed. Another

useful column is the one which reviews articles appearing in the most important mission magazines all over the world. Mgr. Carlotti, president of the Society for the Propagation of the Faith, concludes this issue with an article on "Mission Sunday, October 21, 1934," treating the exact status of Catholic missions, their hopes for the future and the serious responsibility of all Catholics to support them.

On the inside of the cover a report of the contents of several mission magazines is given.

ETUDES MISSIONAIRES. Under the patronage of the "Amis des Missions." Paris. No. 3, 1934.

Among the French mission magazines Études Missionaires is one of the most prominent. It can boast of a list of eminent French scholars (e. g. Georges Goyau, Paul Lesourd, Father Mazé, Father Dubois, S.J., etc.) who are its constant contributors, and it does much scientific work especially in the fields of anthropology and linguistics.

The first article is entitled "Catholic Medical Missionaries," by Dr. Marthe Bertheaume, an exposition of the medical apostolate of women all over the world. It includes our Society, the Institute Deiparae in Glasgow and the Medical Mission Institute in Würzburg. Besides the professional medical mission institutes, a list is given of the sister-doctors in various missionary congregations.

Then follows the "Religion of the Nones," a continuation of a previous article by Father Tastevin, professor of ethnology in the Institute Catholique at Paris. "The Mission in Java among the Mohammedans" is particularly interesting; it describes the peculiar difficulties of language and of the "adat" (the native prescriptions of custom). M. Julien gives a report about the "Schools in Taikou, Korea," a kindergarten, a day and a night school for girls and Sunday school. The teaching is done by the native Sisters of St. Paul and lay helpers.

The finest article in this issue is a document written by Father Albert Fuchs on the "Origin and Some of the Customs of the Clans of the Wa Vi Dunda Tribe" in Tanganyika, Africa. Two reports concerning the labor of women in the colonies report the investigations made on this subject by the League of Nations. Finally, there is the bibliography which lists all the French books on missions published in the past ten years; and this is to be continued.

LES MISSIONS CATHOLIQUES. Edited by the Society for the Propagation of the Faith. Lyon. Dir. Mgr. L. Deyrieux. Nos. 3211 and 3212, 1934.

This most popular French mission magazine usually carries

much first-hand information as well as interesting articles on mission problems. In No. 3211 Georges Goyau and Paul Lesourd make use of two recent incidents to point out once more the stupid inconsistency of French legislation. The influence of French missionaries in the colonies is highly esteemed, but the foundation of novitiates and Catholic schools in France is forbidden.

The new railroad, Congo-Ocean, is described by M. Briault and its missionary value discussed. The outstanding article of this issue is the "Ancelles, Native Sisters in Papua, New Guinea." Fifty years ago this country was in a state of the most barbaric paganism; at the present time it can boast of a flourishing community of native sisters engaged in works of charity. Instrumental in this work of grace was Thérèse Noblet, a French lady, who on the request of the founder, Mgr. de Boismenu, entered this community to be its mother and guide.

"The Influence of Western Schools on Eastern Artists" is the subject of Paul Catrice's contribution, together with some reproductions of modern oriental paintings. The usual survey of mission news and short book reviews wind up this issue.

No. 3212 starts with an essay on the "Conversion of Latin America" and a short explanation of the mission intention of the Apostleship of Prayer for the month of November. The article on the Ancelles is concluded, while that on Eastern Artists is continued. The Franciscan Missions of Idushien are described by A. Digard, with the usual pictures of Chinese lads and mission chapels. Some of the intricacies of the Japanese language are explained very well in the next article. The rest consists of a petition for financial aid to repair the Catholic school in Cairo, a survey of mission news and book reviews.

DIE KATHOLISCHE MISSIONEN. Edited by the Society for the Propagation of the Faith. Düsseldorf, Germany. Nos. 11 and 12, 1934.

Die Katholische Missionen (KM. for short) is the most popular German mission magazine and rightly so, for it has all the qualities of a good missionary review. The most valuable part generally is the survey of mission news, called "From All Over the World." This division contains much useful information, often first-hand, and always reliable.

No. 11 opens with the customary explanation of the mission intention of the Apostleship of Prayer, followed by a report of the Eleventh Missiology Week in Louvain, Belgium. The subject of this convention was: marriage problems in mission countries.

Very interesting is the contribution of Father Castro, "Development of Spanish Interest in Missions." Notwithstanding hampering circumstances, Spain is again living up to her tradition as one of the great missionary countries. The prominent mission associations have made notable progress during the past few years, more than 30 mission magazines are published in Spain, and the Spanish mission literature of modern times is profuse.

The usual column "On the Outlook" contains short information about "Two Jubilees in India" (fourth centennial of the bishopric of Goa and the golden jubilee of the Apostolic Delegation in India and Ceylon), and the death of Father Odorich Schell, O.M.Cap., Provicar of Tsinchow, China.

"Mission Work at Home" gives an extensive report of the status of the Society of the Fathers of the Holy Ghost in connection with the census which has been taken recently within that society.

The most valuable part is, as usual, "From All Over the World." We shall mention only a few of the news items: "A Deaf and Dumb Asylum in Saigon, Indochina," "Remarkable Conversions in China," "Priests Molested by Chinese Communists," "Missionary Status of Madagascar," "Reports of the Eskimo Mission," and "Japanese Settlers in Brazil."

The rest is the humorous story of a camp for Japanese city children and book reviews.

No. 12 publishes as its first article the exact translation of Mgr. Carlotti's essay on Mission Sunday, which appeared in Il Pensiero Missionario of September, 1934. "Two months on the Shimabara Peninsula" describes the historical spot where in the seventeenth century many Japanese Catholics were martyred for their Faith. There is hope that a Catholic Church will be built in this village, were it only as a shrine, to make this sacred spot a place of pilgrimage.

"A Pilgrimage to Auriesville" gives an interesting picture of our modern American way of visiting shrines, seen through the eyes of a German priest. "On the Outlook" and "Mission Work at Home" both contain short news items, most of it well known to our readers through American magazines. Again we shall choose a few of the happenings in the missions listed under the heading "From All Over the World." They are: "The New Review, a Catholic Magazine of the Jesuits in India," "Father Flaujac's Hospital in Tokyo," "The First Mosque in Japan," and "The Apostolic Vicariate Caqueta," comprising about 5,600 absolutely uncivilized Indians, among whom the missionaries have just started to work.

The Society of Catholic Medical Missionaries

The Society is a RELIGIOUS COMMUNITY whose members devote themselves to the care of the sick in mission countries.

Scope of the Work

The work extends to hospitals and dispensaries, medical schools and training schools for nurses, welfare centers, leper asylums, traveling dispensaries; also to visiting the sick in their homes. It affords an abundance of opportunities to combine the spiritual and corporal works of mercy.

Fields of Labor

The Society was founded for the purpose of sending qualified Sisters to India, China, Africa, and other mission countries.

Rawalpindi

At present the Society conducts a hospital for women and children in Rawalpindi, in the Mill Hill Prefecture Apostolic of Kashmir and Kafristan, India. Here, the majority of Mohammedan and Hindu women are still secluded and therefore can avail themselves only of medical aid given by women. From its beginning, this hospital has given training courses for Indian nurses in order to meet this need.

Dacca

In the Holy Cross Mission of Dacca, Bengal, members of the Society are entrusted with the nursing in the Mitford Hospital and the training school for Indian nurses. In the same city, they are in charge of two maternity and child welfare centers where they train native dhais for this work. They also make house-to-house visits for the care of the sick and the instruction of mothers.

The Sisters give classes in hygiene and home nursing in some of the schools of Dacca; also to groups of Indian women.

Requests to undertake work for the sick have been received from many mission bishops, thus showing the great need of vocations.

Requirements for Admission

The requirements for admission are:

1. A sincere desire to give oneself to God in the mission field.
2. Good health.

The age limit is 30 years.

The Society undertakes in suitable cases to provide the necessary education for all those who have not completed their studies for the medical or nursing profession. The scope of the work also calls for a large number who do not wish to do medical work directly. These do the non-medical work connected with every institution at home and in the missions.

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